UNITY

The Unitarian

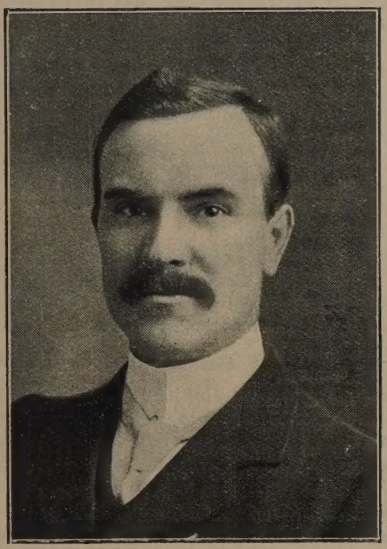
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 85. [Vol. VII.—10.] October, 1910. ONE PENNY.



Mr. FRED HALL, M.A., B.Com.

Principal, Department of Commerce, Municipal Technical Institute, Belfast.

Mr. Hall is a remarkable example of what ability and perseverance can do. As a devoted adherent and active worker for Unitarianism too, his record is one of the most worthy and creditable. Born at Rochdale, 1879. At work, aged 13, in the office of Messrs. John Bright and Brothers Limited; six and a half years later appointed assistant manager of Watergrove Printing Company, Wardle; after two more years, secretary and manager of the North British Eyelet Company, remaining in that post seven years; attended University Extension Lectures, 1903-4, then devoted himself to systematic study; Matriculated, Manchester University, 1905; relinquished part of his business responsibility to work for his degree; obtained Cobden prize in Economics and Free Trade, 1906; graduated Bachelor of Commerce, 1908, and won the Shuttleworth prize; took the B.A., degree in honours, in Economic and Political Science, 1909; M.A., 1910. During his studies maintained himself by teaching evening classes for Rochdale Education Authority and Pioneers' Co-operative Society, the Bury Technical School, Salford Municipal Secondary School, and classes in Economics and Co-operative Management for the Co-operative Union. Did much voluntary teaching, too, as leader of a Ruskin Hall Class five years, and lecturing for Rochdale Educational Guild and affiliated institutions. Mr. Hall has recently been appointed Chief Lecturer and Principal, Department of Commerce of the Municipal Technical Institute of Belfast, and leaves Rochdale to enter upon the duties of that important position.

In connection with the Rochdale Unitarian Church and Sunday School Mr. Hall has been a most indefatigable worker; won silver and gold medals for complete school attendances morning and afternoon, for three and five years respectively, and has an unbroken record of attendances of twenty years at the school; has been secretary of its Football Club, its Savings Club, its Men's Class, Reading Circle, Assistant School Secretary, Librarian, Teacher 1897-1910, Teacher Men's Class 1906-1910, School Superintendent and Co-Superintendent 1904-1909, Assistant Church Secretary 1901-2, Secretary 1902-3; has served the district very acceptably as a lay-preacher, and was member Manchester District Lay Preachers' Union 1903-1910. Considering that much of this devoted service for Unitarianism was continued all through his time of qualifying for his University degrees, Mr. Hall's is a unique example of faithful devotion to his religious principles. Such a record is inspiring and is certain to be stimulating in its influence upon our readers. It is most creditable to Mr. Hall himself, and to the Rochdale Unitarian Church and Sunday School, which will feel the loss of such active service as he has given. The Unitarian Churches have every reason to take a pride in such of their sons who go forth to the world to serve humanity in high stations of public usefulness. We wish Mr. Hall every prosperity in his new sphere.

PLEASE NOTE: Editor's New Address—"Dovestone," Denton Road, GORTON, Manchester.

What one can do.

Do you wish the world were better? Let me tell you what to do.
Set a watch upon your actions; keep them always straight and true.
Rid your mind of selfish motives; let your thoughts be true and high;
You can make a little Eden of the sphere you occupy.

Do you wish the world were happy? Then remember, day by day,
Just to scatter seeds of kindness as you pass along the way;
For the pleasure of the many may be ofttimes traced to one,
As the hand that plants the acorn shelters armies from the sun.

—Ella Wheeler Wilcox.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER IV.—(Continued).

But what of Oswin Pring? In his prison he was chafing against the law's delay. He feared that the worst was going to happen.

And it really appeared so. When the actual day of the trial came circumstances looked black against him. The lawyer defending him was a reticent man who did not manifest the slightest gleam of hope. He did not reveal what line of defence he was going to take. The hypnotic revelations might not be considered admissable as evidence. It remained to be seen what use would be made thereof. The whole matter of this hypnotism had been kept a secret. No one knew anything of it except Pring, his two visitors, Joe Simmons, and this lawyer.

Joe was the principal witness. He told what we already know.

He was cross-examined by the defendant's lawyer:

"Do you believe from all that you have told us that defendant actually murdered 'Dickman?'"

"I cannot say that I do."

"Do you wish us to understand that you believe him to be innocent?"

"I cannot come to a conclusion in my own mind either one way or the other.

"Do you think your evidence amounts to proof?"

"I do not."

Then a new witness was called: a medical man, by name Dr. Elvet. It transpired that only two days before Dickman's death the deceased man had consulted Dr. Elvet concerning his own condition. On the day following this consultation witness left England on a voyage to South Africa and knew nothing of the death, nor of the trial when Joe had been charged and acquitted. Hence his own silence. Latterly, since his return after some years' absence, his attention had been called to the case in the newspapers. He turned up his books and found that Dickman had been one of his patients, and that certain entries made concerning the man's condition would have an important bearing upon the case. So he had volunteered to give evidence, which amounted to this. He had examined Dickman and found his heart in a critical state. He warned him that heavy drinking or excitement might be suddenly fatal to him at any time, and that he must be very careful.

The post-mortem examination of Dickman's body, which was an important element of evidence in the first trial, did not point to suffocation as the cause of death, either by strangulation or by drugs, but rather to the stoppage of the heart. Now Dr. Elvet's evidence supported the idea that Dickman had collapsed from heart failure accelerated by indulgence in spirits and consequent excitement.

To the astonishment of the Court another witness was called.

"My lord, with your permission I will call for another new witness, who has some extremely important evidence to give," said Crewdson, defendant's lawyer.

It was a lady this time.

"Miss Edna Dyla!"

Quite a flutter of excitement went round the Court as her name was called and as she appeared.

"You have received a letter, Miss Dyla, which was written by 'Dickman' only the day before his death?"

"Yes."

"How did you come by it?"

"My brother, Tom Dyla, sent it me from California."

"Indeed, when?"

"About two years ago."

"Can you tell us why he sent it?"

"Yes, he explains in a letter. He said that in an old newspaper from England he saw an account of Dickman's death, and of a man having been acquitted on the charge of murder, and that another man, Oswin Pring, was 'wanted' as being probably guilty. My brother knew Dickman. They had been close friends before Tom went to California. Dickman wrote to Tom the day before he died. My brother knew nothing of the death or trial until long after he received the letter, and then by reading the account in the old newspaper. He then found Dickman's last letter to him and saw that it contained an account of a visit to a doctor only the day before. And in Dickman's letter the sentence occurs: "The doctor said I might die at any moment from heart failure, especially if I continued to indulge in spirits or became excited in any way. So old chap do not be surprised if you hear that I have suddenly 'kicked the bucket.'"

"This is the letter, is it, that I now hand to you?"

"It is."

"How are we to know that this is a genuine letter from Dickman?"

"There is my brother's sworn evidence attested by a Commissioner of Oaths. There is also the evidence of handwriting experts who have compared this letter with other undoubted letters written by Dickman."

"How came your brother to send this letter to you?"

"He explains that he had a strange dream repeatedly in which he was urged to send this letter to England, that it might be the means of saving an innocent man's life, and that this dream haunted him so much that he took the steps I have explained, and then sent the letter and the attestations on to me to use if ever the case came up again."

The consequence of this new evidence was that Pring was acquitted, and the charge against him not proven.

"Why did you not mention the hypnotic confession?" asked Joe of Mr. Crewdson.

"It was not required. Dr. Elvet and Miss Dyla, along with the post-mortem examination at the time made it clear enough that Dickman died of heart failure, possibly when in his fit of passion, and the mild dose of drug was quite without effect.

"What then do you think of the hypnotic confession?"

"I think it is true. The evidence quite confirms it. Pring is clearly guilty of no crime, and he is justly acquitted."

Good News from the Van.

The Unitarian Van was in the county of Durham, and from it the Missioners were declaring the Gospel of Eternal Hope. Men and women stood round listening—chiefly men—and taking the message in.

At the same time a young man lay in Durham Gaol for the crime of murder, awaiting the carrying out of his death sentence. He and his relatives had been brought up in the orthodox faith that there is no hope for the sinner in the world beyond the grave.

In the audience listening to the Missioner speaking at the Unitarian Van was a man who was an intimate friend of the condemned murderer. As he heard what the Unitarian preacher said, that there is hope beyond the grave as well as here; that God's love never ceases, but follows all his children, sinners and saints, into the next life; that in that world there are opportunities for repentance and amendment; and that God can find a way to bring every soul into heavenly blessedness—his thoughts went out towards the condemned man in prison, who was soon to be hurled into eternity by means of the hangsman's rope. He could think of nothing else but to apply this gospel of hope to the case of that condemned man, who in less than two days afterwards was to be executed. What he heard was indeed good news.

Next morning, the last before the dread event, he set out to visit the prison to see his unfortunate friend for the last time on earth. He called upon the father and brother of the condemned young man, and they all three went together.

On the way they caught up with a stranger who happened to be one of the Unitarian missioners. The murderer's friend recognised and greeted him, and told him where they were going. And as they walked along they talked of eternity and of what the condemned man had to face in the next world. Suddenly the young fellow who was the murderer's brother exclaimed: "I shall tell him there can be no hope for him beyond the grave."

"You must not tell him so," said the man. "I am going to tell him that there is hope. What these gentlemen said at the Unitarian Van last night is right; God cares as much for him as we do, and will give him other opportunities in the next world. We must tell him not to lose heart. We must ask him to put his trust in God, and that God will give him another chance. We must help him to face the next world as cheerfully as he can and get him to believe that there, quite as much as here, forgiveness is his as soon as repentance comes. I am going to give him all the hope I can, for I believe it is true that God is better than we are."

And these three went to see the murderer in the prison. No doubt the words of hope were said, and the good news carried to the poor soul soon to go to his doom.

Thus was it made possible for him who sat in darkness to receive a great light. And the light came from God—through the mission of the Unitarian Van, for which who should not give thanks?

LITERATURE RECEIVED: "Rev. S. Alfred Steinthal"—a memorial address by the Rev. A. Cobden Smith. A good pourtrayal of the life, character, and work of this departed leader, minister, and saint.

"The Proof of Immortality" by John Haynes Holmes (U.S.A.), No. 116 of The Unitarian Penny Library, published by the British and Foreign Unitarian Association, Essex Hall, London. It is a new statement of the case for belief in Immortality from the evidence of science and philosophy; as such, it is a valuable contribution to the grounds of faith in the future life.

"Healthward Ho!" edited by Eustace Miles, M.A., No. 9. A monthly eclectic journal for the promotion of sane and simple living by the advocacy of diet reform and other means necessary for a truly healthy existence. Price 6d., by post 7½d.; 7/6 per annum post free.—40, Chandos Street, London, W.C.

"A Look at the Life of Theodore Parker," by Dr. James Freeman Clarke. This discourse was delivered June 3rd, 1860, and is now republished.—G. H. Ellis and Co., Boston, U.S.A. It is a characterisation by one who knew him well, uttered just after Parker's death, and is discriminating and justly appreciative of the work of the great preacher and reformer.

Home Circle.

FLORENCE NIGHTINGALE.
(Born May 15th, 1820; died August 13th, 1910).

Whene'er a noble deed is wrought,
Whene'er is spoken noble thought,
Our hearts in glad surprise
To higher levels rise. —Longfellow.

Florence Nightingale has died, in her 91st year; her heroic work for the soldiers in the Crimea inspired Longfellow to write his poem, "Santa Filomena"—Saint Nightingale—from which the preceding lines are quoted. The thought of that grand women does make our hearts "to higher levels rise." A clergyman was once asked if Miss Nightingale belonged to the Church of England. He replied: "No, she belongs to a sect unfortunately very rare—that of the good Samaritans." Even the comic journal, "Punch" wrote of her at the time:

There's a Nightingale has gone to the Crimea;
'Tis a Nightingale as strong
In her heart as in her song
To carry out so noble an idea.

Florence Nightingale's mother was the daughter of William Smith, M.P., whom Sydney Smith described as "The king of the Dissenters." He sat forty-six years in Parliament, and was the recognised leader of the Nonconformists and of the champions of religious liberty. Even when it was illegal to be a Unitarian he several times declared in Parliament that he was a Unitarian. He was chiefly instrumental in securing the repeal of the Act which made the profession of Unitarianism illegal. The father of Florence, too, came from a Unitarian family; he was the son of a Unitarian banker of Sheffield. Her parents, therefore, on both sides were of a good Unitarian stock. The early life of Florence was spent at Lea Hurst in Derbyshire, where at that time there was a Unitarian Chapel which she attended regularly with her parents. It is well known, too, that later when in London she attended Essex Street Unitarian Chapel under the ministry of the Rev. Thomas Madge, the chapel regularly attended years before by her maternal grandfather, William Smith.

Our fathers' faith, we'll sing of thee,
Dear faith which still we cherish:
Nor may their children's children see
That faith decay and perish.
—J. W. Chadwick.

It is abundantly evident that Florence Nightingale did cherish that faith of her fathers'. For when it was decided that she was going out to the Crimea on behalf of the Government, one of the protests made against her being allowed to go was because she was a Unitarian. The newspapers have referred to this religious bigotry since her death. In 1873 she wrote an article to "Frazer's Magazine" entitled "A Note of Interrogation," in which she revealed her strong Unitarian opinions concerning the character of God in such terms as recall to us Faber's hymn:

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

In that article she said amongst other things: "A perfect God, whose only design can be to lead everyone of us to perfection, put these instincts (for immortality) into us. He never leaves any work unfinished. He is invariable and without shadow of turning; therefore, He will enable everyone of us to fulfil in another state those aspirations after perfection, which are necessarily left unsatisfied in this, because this world is not perfect, and cannot be made perfect till all mankind agree to make it so."

'Tis faith in God, 'tis faith in man,
'Tis faith in truth and beauty,
In freedom's might, in reason's right,
And all-controlling duty.

That was the faith of Florence Nightingale. She had faith in the goodness of God, and in the natural goodness of man. The "Daily Telegraph" has called attention to the fact that "like all those who have been able to benefit their generation, she began by believing in the innate goodness of those for whom she was called to minister." She replied to a soldier in 1894, in her 75th year, as follows:—"Dear Sir,—I have received your kind letter. I am always full of work, which I am thankful I am still able to do, though a prisoner from illness to my room. Yet I cannot help sending, as you desire, a greeting to my old comrades. And let me remind them that we can fight still, though not in war, the 'good fight of faith'—the faith that God is on our side, and we must be on His side, and not go over to the enemy. If every woman and child did this, who say the prayer, "Thy kingdom come,' why the 'Kingdom of Heaven' would come within, and then we should make it without, too. God speed you."

How beautiful and appropriate is the anagram formed from the letters of her name: "Flit on, cheering angel!" She has flown away from earth, an angel carrying her cheering spirit into another world, where doubtless it is needed as it was in this.

A purer Christianity, however slowly is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power."—W. E. Channing.

Go put your creed into your deed,
Nor speak with double tongue. —Anon.

National Unitarian Temperance Association.

TEMPERANCE TRUTHS.

Never let this lesson be forgotten in thinking of strong drink—that the drink is strong only to destroy: that it never by any possibility adds strength to those who drink it.

—Sir B. W. Richardson.

The money spent in drink is a far greater scourge to this nation than any other factor or group of factors, any other disease or group of diseases, or any other social condition or group of social conditions. —Professor Woodhead.

However you deal with it (Unemployment) your dealing with it cannot, in the nature of things, be a complete success unless you realise that the roots of this want of employment lie deep down in our social and moral structure. If we were all teetotalers, would there be so much want of employment? —Lord Rosebery.

No man can say when he has passed the boundary which divides safety from harm. He may call himself temperate, and yet may be taking a little more than his system can bear, and be gradually causing some tissue to undergo slow degeneration. He may be safe, but he may be on the verge of danger.

—Dr. E. A. Parkes.

"For their sake,"—this is the growing motive in the temperance movement. It is another way, and more direct, of saying, "In His Name"; for what was HE but this motive embodied in a life? What might not the churches do, were whole churches openly to adopt that motto, or what might happen in a town were a hundred leading families to adopt it?

—Rev. William C. Gannett.

If I could destroy to-morrow the desire for strong drink in the people of England, what changes we would see! We should see our taxes reduced by many millions sterling. We should see our gaols and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war.

—Rt. Hon. Joseph Chamberlain.

I find there are no scientific grounds for indicating a given amount of alcohol as harmless, and a matter of indifference if it is given habitually. On the contrary, it seems to me in the highest degree probable that the regular use of a MUCH SMALLER AMOUNT than one to one and a quarter ounces DOES HARM to the vast majority of mankind.

Max Gruber, Professor of Hygiene in the University of Munich.

Courses of Unitarian Reading.

The following suggestions are made here for courses of reading in Unitarian principles and doctrine:—

I. 1. Brief Statement of Unitarianism—Brooke Herford, 1d.

2. Main Lines of Unitarianism—Brooke Herford, 1d.

3. Unitarian Christianity Explained—R. A. Armstrong, 1d.

4. What is a Unitarian Christian?—H. W. Crosskey, 1d.

5. Why am I a Unitarian?—J. Freeman Clarke, 1d.

6. Our Unitarian Gospel—M. J. Savage, 1d.

These penny tracts can be obtained from the British and Foreign Unitarian Association. It ought to be possible for young people from the age of fourteen years and upwards to study these six essays thoroughly during the winter from October up to end of March, and to stand an examination upon them. This could be done by those in our Sunday Schools, both at home and in classes, and by others who do not attend Sunday School. If some arrangement can be made for carrying out such a course of reading the Editor of this magazine will take steps to secure an examination, and for the awarding of prizes for those who pass satisfactorily. The Editor will be glad to hear from teachers, from young people, and from any interested.

This course is but a tentative suggestion. If it draws forth better suggestions from others of a practical kind more worthy of adoption, so much the better. It should be understood that the reading and study can be entirely at home, or both at home and in connection with a Sunday School. Scholars or private home students should be equally admissable to examination.

II. For those who are older an additional course of reading might be possible, such as

1. God and the Soul—R. A. Armstrong, 6d.

2. The Bible—What it is and is not—J. Wood, 6d. (from the B. and F. U. Association).

The object of these suggestions is to secure to the young people of Unitarian families—and to Unitarians generally—an intimate knowledge of Unitarian ideas, to enable them to become equipped with firm and definite convictions of their own, and with a faith with which they can face the world.

If this is taken up other courses of reading can follow, in Unitarian biography, or history, or with a special course on the Bible, or on Creeds, Salvation, Miracles, and other subjects.

Who will join in such an effort?

Central Postal Mission and Unitarian Workers' Union.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:

Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. G. Vance.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell. Lynton, Stoneygate, Leicester.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.
Church of the Unattached—Lady Wilson. 86, Church Rd., Richmond, Surrey.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

At the Conference which followed the Annual Meeting of the Central Postal Mission and Unitarian Workers' Union, the subject discussed was "How can we link together scattered Unitarians and aid struggling causes." The valuable suggestions made then by the Rev. Fisher Short have been published in the July and August number of the Unitarian Monthly, and now it would be advisable to continue the discussion in these columns, so that the matter should not drop but should lead to some practical step forward.

As to some of the points raised I may say that the Central Postal Mission Committee are very anxious to be in closer touch with the Van Mission. It has been a great satisfaction to them to receive many letters from correspondents testifying to the good effects of the Van Mission. In several cases our correspondents have helped to advertise the meetings and have brought friends.

As to visiting scattered Unitarians, we always find ministers very kind and willing to visit, and for years past have always paid any travelling expenses which such visits entail, but many Postal Mission correspondents shrink from a personal introduction, and seem to prefer to pursue their religious investigations alone, and by correspondence. This is a matter of regret to us, but we do not see our way to press this matter.

I should like to draw attention to the useful work which Lady Wilson has for some years carried on so quietly and unostentatiously amongst scattered Unitarians. Lady Wilson posts a sermon or tract every week to anyone who desires it and who will pay postage. The moderate sum of 2/2 covers the expense for a whole year. She finds that these sermons are much appreciated. The following extracts from letters received from those to whom sermons have been sent every week are worth quoting:—

"We should be so glad to continue having our sermons, and enclose our annual subscriptions, though it seems but a small amount for the great pleasure (in this case it includes much of help and comfort) that we derive from them, and we again thank you for the big envelope that arrives with such pleasant punctuality."

"I am taking the liberty of writing to let you know I am receiving the pamphlets from you every week, and that I am delighted with them. I thought perhaps that you would like to know that you are giving me that pleasure by sending them. I read them all two or three times over and thoroughly enjoy them. They make me think and do me good."

"I much enjoy reading the sermons you send me . . . being six miles from P—— Unitarian Church, and the train service rather inconvenient on Sunday. You will quite understand the pleasure I have in reading them."

"I beg to assure you that I duly appreciate your kindness, and the perusal of the said tracts has been a source of deep interest to me."

"My best thanks to you for the weekly sermon which has arrived so punctually and been so helpful with new impressions to make life brighter."

"I have thoroughly enjoyed most of the sermons, and shall be very pleased to receive more."

"The sermons interest me very much."

I may add that Lady Wilson will be glad to add to her list, and anyone wishing for a weekly sermon should write to her to 86, Church Road, Richmond, Surrey.

I should like to touch on several of the other points raised by Mr. Fisher Short. I fully agree with him as to the great advantage it would be to have itinerant missionaries, who might be stationed for weeks or months at places that need kindly sympathy and efficient practical counsel. I hope that others may write and discuss some of these points or bring forward fresh suggestions in this column.

FLORENCE HILL.

Rev. W. Copeland Bowie has returned from holiday to his duties at Essex Hall, London, looking robust and well.

The centennial of the birth of Mrs. Gaskell, September 29th, is noted in various periodicals. Her father was once minister at Dob Lane Unitarian Chapel, Manchester. In our last issue was a portrait and sketch of her husband, and in a recent number her own portrait and biography graced our front page.

The Unitarian Church founded by Dr. Joseph Priestley at Northumberland, Pennsylvania, has been restored and conveyed to the possession of the American Unitarian Association as a perpetual memorial to its founder.

On Wednesday, Aug. 31st, a memorial service was held at the grave of Theodore Parker in the Protestant Cemetery, Italy, by about 60 persons, mostly Americans.

Rev. George Heaviside has just completed 50 years of ministerial service at the Unitarian Chapel, Coventry.

Van Mottoes.

The following are some of the printed card mottoes upon the walls of the No. 1 Unitarian Van:—

"The work of the world is done by few;
God asks that a part be done by you."
—S. R. Boulton.

"Look up and not down!
Look forward and not back!
Look out and not in!
And lend a hand!" —E. E. Hale.

"Every thought, that is wrought,
In the workshop of the brain,
Should be in quality, noble, strong
To ease the world's pain;
To right its wrong;
To help make life to all
A joyous song."
—Marie A. Watson.

"I am only one, but I am one.
I cannot do much, but I can do something.
What I can do, I ought to do.
What I ought to do, by the grace of God
I will do." —Anon.

REMEMBER that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day.

The thing for us to long for is the goodness, not the glory." —F. W. Farrar.

"Plan your work, then work your plan."
—Anon.

"Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."—Anon (attributed to Thackeray).

"So many Gods, so many creeds,
So many ways that wind and wind,
While just the art of being kind
Is all this sad world needs.
—R. L. Stevenson.

"No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness."—Phillips Brooks.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.
—Horatius Bonar.

SPIRITUAL LIFE.

Social wisdom begins not in a divided product, but in an undivided heart.—Francis G. Peabody.

Keep your eyes open to your mercies.. That part of piety is eternal, and the man who forgets to be thankful has fallen asleep in life.—R. L. Stevenson.

He who floats with the current, who does not guide himself according to higher principles, who has no ideals, no convictions—such a man is a mere article of the world's furniture, a thing moved, instead of a living, moving being; an echo, not a voice.—Amiel.

It is the fact that the habitual performance of the humble daily duties has often developed the highest spirituality of character, with a vivid consciousness of the presence of God within and around us, a profound conviction that communion with him takes place by prayer, and an intuitive certainty of divine truth which is essentially mystical.—William R. Inge.

CHRIST'S PROGRAMME.

It is a somewhat startling thought that Christ probably did not save many people while he was here. Many an evangelist, in that direction, has done more. He never intended to finish the work single-handed, but announced from the first that others would not only take part, but do greater things than he. For, amazing as was the attention he was able to give to individuals, this was not the whole aim he had in view. His immediate work was to enlist men in his enterprise, to rally them into a great company or society for carrying out his plans. The name by which this Society was known was the Kingdom of God.

This is the Programme of Christ's Society here and now. The Programme for the other life is not out yet. —Prof. Henry Drummond.

A SCHOOL PRAYER.
(To be repeated by all).

Almighty God, our heavenly Father! we thank thee for all Thy goodness and loving kindness; we bless Thee for our creation, and for all the blessings of this life; for the revelation of Thy love in the gospel of Jesus Christ; for the means of salvation and the hope of heaven.

May we show that we are thankful, not only with our lips, but in our lives; by serving Thee in righteousness all our days.

We pray for Thy blessing on our Church and Sunday School; that they may be guided and governed by Thy good spirit; that while professing and calling ourselves Christians, we may be led into the way of truth, and hold the Faith in unity of spirit, and in righteousness of life.

We commend to Thy Fatherly goodness all who are bereaved or distressed; may they be comforted and relieved according to their needs, and find a happy issue out of all their afflictions.

And may all we do, be done in love to Thee.—Amen!

A Church and its Magazine.

Some time ago the Rev. Walter Short, B.A., of Stalybridge, very kindly wrote, at the Editor's request, a brief description of the method employed in connection with his Church, in making use of copies of our Monthly.

This should have appeared in the present issue. But the Editor is away from home doing five weeks' work with one of the Unitarian Vans in Northumberland, and omitted to take with him, amongst other papers, this very kind contribution from Mr. Short. And seeing that his house is locked up and family absent some considerable distance on holiday, there is no means, at time of writing, of getting possession of it.

So the Editor must beg Mr. Short's pardon, and from his own recollection narrate what he remembers of the facts about the plan at Stalybridge.

For some years the Stalybridge Unitarian Church made use of 200 copies of our "Unitarian Monthly" every month as the church magazine, having the back pages localised in the form of the Church Calendar of monthly notices. These copies were distributed from house to house to the families connected with the Congregation and Sunday School by a number of ladies who had been constituted into a Visiting Committee for this purpose. Once a month this committee of visitors met, when the copies of the magazine were divided up amongst the visitors, each lady having her own district and a list of names and addresses and the corresponding number of copies to deliver. The magazine was given away, not sold. At each house visited each lady could, if necessary, have a little chat, and would be able to find out if there were any sickness or other special reason for a call from the minister. So the visits served more than one useful purpose: that of helpful personal contact of church workers with people having some connection with the church or school; they secured important and helpful information for the minister; they were the means, too, of showing to people that the church took a direct interest in every family that had any connection therewith in another way besides through an occasional call from the minister; and last, but not least, the getting of a Unitarian paper into each Unitarian home.

This plan worked well, and gave every satisfaction. The magazine no doubt kept each family acquainted with Unitarian ideas and posted them up with information as to what the Unitarian Faith is, which is certainly very necessary and desirable for our own people, both young and old, and as a means of nourishing their interest and sympathy therein and their regular support of their church. The Church Calendar, too, kept them informed as to all that was happening in connection with Sunday services and Sunday School, and week-night and other affiliated institutions.

But the question may now be asked: How did the Church meet the cost of the magazine and Calendar? That problem was solved in quite a simple way. The cost of 200 copies of the magazine was 6/6 monthly, with an extra expense of 5/6 for a specially printed Calendar page of two columns of local church news, making a total 12/- monthly carriage paid, or £7 4s. per year. To meet this a "Unity Fund" was opened for voluntary subscriptions in support of the magazine and Calendar, and a very encouraging amount was received from this source; and the "Young People's Guild" held one or two concerts during the winter, the proceeds of which were in aid of this Fund, and by such means always more than made up any deficit required to meet the expense, there being usually a balance in hand at the end of each financial year.

But after three or four years' working of this plan with much satisfaction, it was decided to have a Church Calendar in the form of a small four-page leaflet quite separate from the magazine. The cost of this might involve having to cease using the magazine entirely on the part of the church; but it was thought that a handy leaflet was a more convenient form of calendar, and hence the decision. But the Visitors decided that it was possible to get most of those who had regularly received the magazine to continue taking it and paying one penny per copy. It was calculated that if this could be done so much profit could be realised from the sale of the copies as to pay not only for the cost of the maagzine but also for the greater part, if not the whole, of the extra cost of the separate leaflet Calendar. Instead, therefore, of dropping the magazine it was decided to use 150 copies per month without a localised page, and to have the separate leaflet Calendar. The 150 were sold at one penny per copy, making 12/6 per month and costing only 5/-, leaving a profit of 7/6 monthly; very soon instead of 150 copies 175 were required, making 14/6 monthly and costing 6/2, leaving a profit of 8/4, which practically pays for magazine and separate Calendar, the magazines being delivered as before by the lady visitors from house to house.

This Stalybridge experience is a good object lesson showing how things can be done, where there is trouble taken to organise a working plan, without risk of being an extra drain on the regular fund of the church. And it illustrates how Unitarian literature can be got into every home, and a magazine be made not only to pay for itself, but also to be a source of profit to pay for other church requirements beyond itself.

And yet there are churches which do not see how they can adopt a church magazine without incurring a serious financial burden upon their church. Perhaps this example may help them to see that where there's a will there's a way of doing it without risk of financial loss, and with certainty of much moral and spiritual profit for the strengthening of individual interest in their faith and their church.

Other examples will be given in due course.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

HINT TO CORRESPONDENTS: Ministers often complain that a considerable part of their private expenditure in postages is incurred in replying to correspondents who write to them for help or advice, or asking for some kind of favour, and who, though they ask for a reply, never enclose the necessary stamp for postage. Then if no reply comes the writer usually feels that he is ignored, and considers that the said minister is no gentleman. Many ministers are very busy men, having a large amount of correspondence, and postages to people who want a reply without paying cost of same mount up to no small figure in course of a year, and so a line has to be drawn sometimes, and letters are left unanswered. Where the lack of gentlemanly conduct is, or thoughtful consideration—which is practical religion—our readers can judge. All the aforesaid remarks apply also concerning replies required from Editors.—"Verb. sap."

The Parker Centennial has been celebrated in many of our churches by a special memorial service, assisted by the sheet of Parker's hymns and selected prayer issued by the B. and F. U. Association, with portrait—prepared by the Rev. C. J. Street, M.A., L.L.B., of Sheffield. The death of Florence Nightingale, too, has called forth special memorial sermons.

The meetings of the Berlin Congress of Free Christians appear to have been even a greater success in the interest aroused than was anticipated. It is actually reported that the German Emperor has written a letter to the Pope disavowing that he had any sympathy with a Congress that did not hold to the deity of Christ.

Encouraging work continues to be reported of the Unitarian Van Mission in Scotland, Yorkshire, South of England and Northumberland. The educational effect of the meetings is wider than any statistics can measure; ignorance on theological matters seems to be widespread, and our Van work is the very welcome "eye-opener."

Professor Eucken, of Jena, has consented to become the Essex Hall Lecturer at London, Whit-week meetings of the B. and F. Unitarian Association next year.

Miss Amy Withall, B.A., of Highgate, London, is now an occasional preacher in Unitarian pulpits.

There have been open-air meetings in advocacy of Unitarianism at Highgate; and others organised by the Missionary Conference have been held at Blackburn, Walkden, and Burnley.

Among deaths of notable people during recent weeks have been that of Professor William James, Psychologist, of Harvard University, U.S.A., author of "Pragmatism," etc.; and of Holman Hunt, the great artist, whose best known picture is "The Light of the World."

The 400th anniversary of the birth of Francis David, founder of Unitarianism in Hungary, was celebrated at Kolosvar in August, American and English Unitarians taking part.

The Unitarian Van Mission in Northumberland has been having a variety of encouraging experiences. At Bedlington—a small township near Blyth—the Primitive Methodists attended our meetings in goodly numbers, showed much sympathy, bought some of our books, and at the concluding Van meeting on a Sunday evening they consented to bring their choir and organist to assist us to sing our Van hymns, and more than that: our meeting was announced from their own pulpit and the Primitive Methodist congregation urged to attend. The result was a grand mass meeting of between one and two thousand people singing from our Unitarian hymn sheets and joining in the service. Unfortunately rain came on heavily and cut the service short.

UNITARIANISM stands for Freethought in Religion, for liberty to seek for new truth on all matters of belief, for the authority of human reason and private judgment. It stands for Unity; for the Unity of God as one person only, for the Unity of Man as one Humanity, for the Unity of Man with God in the one Divine nature, for the Unity of Truth in agreement of all that is true, for the Unity of Salvation in one grand and sure destiny for every soul that God has created, for the Unity of man's life here with that hereafter in one continuous progress towards perfection.

It is to be hoped that this winter will see active developments of missionary activities amongst Unitarians. Unless our people bestir themselves their churches have but a poor future before them. The closing of churches here and there is mainly due to apathy and indifference and consequent neglect. Life creates life. A militant movement awakens interest and sympathy. A church which has no missionary spirit, no desire to propagate its message is not a true and living church. "Why will ye die, O house of Israel?"

The Rev. D. Delta Evans, of London (Editor, "The Christian Life"), was staying recently for a holiday at his native place, Dyserth, near Rhyl, North Wales, and attended the Horeb Congregational. The expected preacher did not arrive, and the deacons thinking Mr. Evans had the look of a minister asked him if he would take the service. He told them that he was Unitarian, but they assured him that did not matter. He occupied the pulpit with great acceptance, and was urged to preach again for them in the evening—which he did to a crowded congregation. "The Christian World" considered this sufficiently significant to print a paragraph about it.

PULPIT CHANGES: Rev. E. H. Pickering, B.A., Manchester College, Oxford, appointed assistant minister, Gee Cross, Hyde; Rev. J. H. Smith, from Deal, has entered on ministry at the Unitarian Church, Cheltenham; Rev. Wm. Jellie, Auckland, New Zealand, farewell, August 21st, on removal to Unitarian Church, Wellington, New Zealand, in succession to Dr. Tudor Jones; Rev. W. C. Hall, M.A., resigned at Small Heath, Birmingham, to take effect at end of the year; Rev. W. Fielding, resigned, Ballyclare, Co. Antrim; Rev. Matthew Watkins, ordained at Moneyrea Meeting House, Belfast; Rev. J. D. Davies, ordained to York Street Church, Belfast.

DEATHS: Mrs. Martha Middle, Collumpton, Devon, interred August 23rd, 81; Mr. G. F. Hacker, Pontypridd, August 17th; Rev. Dr. J. S. Mummery, Wood Green, London, August 31st, 86; Dr. Joseph Nelson, Belfast, August 31st, 70; Mrs. W. Belfield, Ashton-under-Lyne, suddenly, August 24th, 73; Mr. John Heywood, M.A., J.P., Bolton, August 16th, 60; Mrs. H. F. Mills, Manchester, August 28th, 70; Sir Thomas E. Fuller, K.C.M.G., late Agent-General for the Cape, and member Unitarian Church, Brighton, at Tunbridge Wells, September 5th, 79; Mrs. W. E. Jevons, of Liverpool, at London, Sept. 8th, 70; Mr. W. T. Kirk, Bradford, Yorkshire, Sept. 9th, 84; Rev. Jenkin Williams, of Panteg, South Wales, August 31st, 81; Miss M. Hudson, Southport, Sept. 5th, 56.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., "Dovestone," Denton Road, Gorton, Manchester; Young Days, 1d. Monthly—a magazine for children—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.